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ADVOCATE OF PEACE AND ARBITRATION.

BOSTON, JANUARY, 1891.

R. B. HOWARD, EDITOR.

THE PEACE SUNDAY.

We would again call attention to the Sunday before Christmas Dec. 21, as furnishing an opportunity to preach peace from the thousand pulpits of America, as recommended by the London Congress. If crowded out by other arrangements we hope ministers will use Dec. 28, or Jan. 4, 1891. At any rate some time during the coming year the people should hear concisely and impressively what the gospel teaches as to war. We were glad to note in a paper published near us, in Boston, the Philadelphia call to this duty issued by its Christian Peace and Arbitration Society.

OUR CHARTER.

Although the American Peace Society was organized out of many local societies by the efforts of William Ladd in 1828, it was not *incorporated* till 1848. Simon Greenleaf, John Tappan and their associates received the charter from the Massachusetts Legislature, signed by the Governor, February 24, 1848. A corporate seal has been devised which preserves the dates of both organization and incorporation.

We are glad to learn that the friends of Peace in Italy are already prepared to take the initial steps to organize the Inter-Parliamentary Conference which is to be held next year at Rome. No date has yet been fixed, but members of the British Parliament generally favor Easter as the best time for holding the Conference.

The Universal Peace Congress will probably meet at the same place and time.

A meeting was held in the First Presbyterian Church of Pittsburg, Penn., Oct. 12, in the interest of Peace and Arbitration. Addresses were made by John B. Wood of Philadelphia, William G. Hubbard of Columbus, O., and Thomas Ashbury of Manchester, Eng., a delegate to the Iron and Steel Institute, recently in session in Pittsburg; also an address by Rev. Geo. T. Purves, D.D., pastor of the church. Mr. Wood and others urged aid to the McCall Mission in France, as one of the most hopeful ways to disarm Europe. He proposed to procure one thousand preachers and raise \$50,000 to prosecute that mission in the interest of Peace.

Dr. Koch's wonderful discovery of a lymph for the certain cure of consumption is creating more intense interest in Germany, from the Emperor down, than would the conquest of a small empire. For once at least in Germany the discovery of a means of saving human life is honored by majesty above the invention of deadly contrivances for destroying it. This has the flavor of progress.

"The world moves!"

D. C. H.

DANGEROUS CRISES.

The Indian question troubles America as the Irish question troubles England. Just as we approach a settlement something occurs to disappoint our hopes. Here it is the "Messiah craze," fomented by the savage ambition and ferocity of Sitting Bull. There it is the adultery of Parnell, which unfitts him to associate with clean men in political leadership. There is no sign of bloodshed in Ireland, but alas, nearly the whole little army of the United States is moving towards the danger point in the Northwest, where a winter campaign, hunting Indians to kill them as you would wolves and bears, is the sad prospect, which may God avert, both for the sake of the poor soldiers and their wily adversaries.

All Peace Societies should unite, if not too late, with all associations formed to educate and christianize the Indians and send some agency into the field to help save as many Indians as possible from the "craze" and its consequences. Let us act at once.

THE NEW LIFE OF LADD.

The venerable John Hemenway has with great patience and assiduity completed his revision of the new Life of William Ladd, the American Apostle of Peace. He is more than threescore and ten, and has just returned to St. Anthony's Park, Minnesota, from a pleasant visit to the haunts of his boyhood, youth and manhood, in the State of Maine. Although remarkably vigorous in mind and body for a man of his advanced years, he cannot in the course of nature continue his useful labors for peace much longer. The Memoir of Ladd should be published during Mr. Hemenway's life and subject to his supervision. No living man is so capable as he to do this. Is there not some friend of peace, some one who has learned to appreciate its apostles and martyrs, who will help us to the five hundred dollars we need to publish this book in a creditable edition? The first edition is out of print. The city library of Auburn, Me., the territory of which was taken from the town of Minot, does not contain a memoir of its most distinguished citizen! Every library in the United States should have a copy. Who will help publish it?

THE FELLOWSHIP OF FINANCE.

I am deeply impressed by that financial co-operation,—the result of enlightened self-interest—which was manifested, when the great house of the Barings—more extended and diversified in its operations than any other in the world—was saved from ruin.

The Bank of England, the Bank of Scotland and the English provincial banks, the Rothschilds and even the Bank of France hastened to afford necessary aid. If one did not know that corporations were soulless and that there was no sentiment in this the greatest sudden financial combination of our time, he might credit it to a feeling of brotherhood. But these enormous financial creatures, moved by interest and fear, did just what, among suffering persons, we should expect love to prompt. Indeed it is as true in the world as the church; among institutions as among individuals; "if one member suffers all the members suffer." The hand ought no sooner to hasten to pull a hurtful splinter from the foot, than a business man hold out a helping hand to his unfortunate but well-deserving neighbor.